5.2

THE Lambs Defence AGAINST LYES.

AND

A True Teſtimony given concerning the Sufferings and Death

OF

James Parnell.

And the ground thereof.

By ſuch hands as were eye-witneſſes, and have ſubſcribed their Names thereto.

Set forth for no other end, but to clear the Innocent from the Back-biters, and to undeceive the ſimple, leaſt they bring guilt upon themſelves by joyning with bloody men, and ſo partake of their Plagues.

Alſo a touch of ſome few of the unmeaſurable ſufferings of this preſent Age, that all that will ſee may ſee, and underſtand, though evill men grow worſe and worſe.

Set forth from thoſe people ſcorned and perſecuted under the name of QUAKERS,

London, Printed for *Giles Calvert* at the Weſt end of *Pauls*. 1655.

THE Lambs Defence AGAINST LYES.

DEVONSHIRE HOUSE
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BISHOPSGATE WITHOUT

And a True Teſtimony given concerning the Sufferings and death of *James Parnell*, and the ground thereof.

FORASMUCH as our dear Brother *James Parnell*, hath finiſhed his Teſtimony with joy, and fought the fight of faith, againſt that murderous Spirit which is in the Children of this world, who are born and live after the fleſh, hath ever hated and perſecuted him that is borne after the Spirit; and now not a little rages againſt the veſſells where the Lamb is, and his Teſtimony brought forth againſt the

Worlds wickedneſſe. And being in all Ages limitted no further to touch then the outward body or eſtate, which is ſo far ſhort of ſatisfying his Envy (who ſtrikes at the ſoule, and eternall well-being of all Creatures) that when the father of life ſuffers him to ſhed the blood of his Sons and Daughters at any time, he is much tormented that he can goe no further, being the ſame that is ſpoken of, *Rev.* 11. who after he had ſlain the Witneſſes when they have finiſhed their Teſtimony unto death, doth not ſuffer their their bodies to be put in graves, but in the ſtreets of ſpiritual *Sodome* and *Ægypt* they muſt lie, till they that dwell on the Earth have rejoyced, and made merry over them which tormented them that dwell on the earth, and ſent their gifts one to another, that they may fill up the meaſure to the utmoſt.

The ſame being now ſeen in this Generation, who have framed their lies fit to pleaſe that vain wicked ſpirit, & ſend them abroad one to another throughout the Nations in Books and licenſed Ballades, ſinging and making merry over innocent blood, that the remembrance of it may be kept in your ſtreets, leaſt it ſhould be buried and forgotten of the Lord, and goe unpuniſhed; who are therefore given up to blindneſſe and hardneſſe of heart, ſo as to rejoyce in provoking the Lord to ariſe up in revenge, and ſo to bring the wickednes of the wicked upon his own head; which that all might eſcape, is the deſire of all that know the terrors of the Lord, againſt ſuch who thus provoke him.

Therefore leaſt any who have ſome ſimplicity in them, and yet know not the truth, ſhould be led away with the error of the wicked, to ſpeak the ſame things againſt the innocent, and ſo become guilty with them that are guilty, by conſenting to the ſufferings of the juſt, being tempted thereto by falſ reports touching *James Parnell*, as though he did wilfully deſtroy himſelfe, either by eating too much, as ſome would accuſe him, or by wilfull faſting, as others would accuſe him; therefore is theſe few things touching his Impriſonment, and unchriſtian uſage therein, publiſhed, and many particulars more might be added. Alſo the manner of his death teſtified by thoſe who was eye-witneſſes, and whoſe hearts was affected therewith.

Firſt

First as touching the cauſe of his ſuffererings in this his laſt Impriſonment unto death, which was the fruits of a Faſt kept at great *Goggaſhall* againſt Error (as they ſaid) the 12 day of the fifth Month, 1655. where he ſpoke ſome words when the Prieſts had done ſpeaking; and when he was gone out of the high place, one followed him called Juſtice *Wakering*, and him on the back, and ſaid he Arreſted him and ſo by the means of divers Independant Prieſts and others, he was committed to this Priſon at *Colcheſter* as you may more at large ſee in a book Intituled, *The fruits of a Faſt appointed by the Churches gathered*, &c. where your may read ſome of their Names, and their unjuſt proceedings againſt him. And in that Priſon was he kept cloſe up, and his friends and acquaintance denyed to come at him; then at the Aſſizes he was carryed to *Chemsford*, about 18 miles through the Country, as a ſport or gazing-ſtock, locked on a Chain with five accuſed for Fellony and Murther, and he with other three remained on the Chain day and night. But when he appeared at the Bar, he was taken off the Chain, onely had Irons on his hands, where he appeared before Judge *Hill*, ſo called the firſt time; but being ſome cryed out againſt this cruelty, & what ſhame it would be to let the Irons be ſeen on him, the next day they took them off, and he appeared without, where the Prieſt and Juſtices was his Accuſers; and the Judge gathered what he could out of what they ſaid, to make what he could againſt the priſoner to the Jury, and urged them to find him guilty, leaſt it fell on their own heads, as you may further read in the Book fore-mentioned. And when he would have ſpoken truth for himſelfe, to inform the Jury, the Judge would not permit him thereto. So the Judge fined him about twice twenty Marks, or forty pounds and ſaid the Lord Protector had charged him to ſee to puniſh ſuch perſons as ſhould contemne either Magiſtracy or Miniſtry. So he committed him cloſe Priſoner till payment, and gave the Jaylor charge to let no giddy-headed people come at him; ſo his friends, and thoſe who would have done him good, was called giddy-headed people, and ſo kept out; but ſuch as would abuſe him by ſcorning, or beating, ſuch they let in, and ſet them on. And the Jaylors wife would ſet her man to beat him, who threat-

threatned to knock him down, and make him ſhake his heels, yea the Jaylors wife did beat him divers times, and ſwore ſhe would have his blood, or he ſhould have hers; to which he anſwered, *Woman, I will not have thine.* And this ſhe hath beenheard to ſweardiverstimes. And ſomtimes they would ſtop any from bringing him Victualls, and ſet the Priſoners to take his Victualls from him; and when he would have had a Trundle-bed to have kept him off the ſtones, they would not ſuffer friends to bring him one, but forced him to lye on the ſtones, which ſometimes would run down with water, in a wet ſeaſon; and when he was in a Room for which he paid 4. *d.* a night, he was threatned if he did but walk too & fro in it, by the Jaylors wife, then they put him in a hole in the wall very high, where the Ladder was too ſhort by about ſix foot; and when friends would have given him a cord, and a basket to have taken up his Victualls, he was denyed thereof, and could not be ſuffered to have it, though it was much deſired, but he muſt either come up and down by that Rope, or elſe famiſh in the hole, which he did along time, before God ſuffered them to ſee their deſires, in which time much means was uſed about it, but their wills was unalterably ſet in cruelty towards him: But after long ſuffering in this hole, where there was naught but miſery as to the outward man, being no hole either for aire or ſmoke, being much benumbed in the naturals, as he was climbing up the Ladder with his victualls in one hand, and coming to the top of the Ladder catching at the Rope with the other hand, miſſed theRope, and fell a very great height upon ſtones, by which fall he was exceedingly wounded in the head and armis, and his body much bruiſed, and taken up for dead, but did recover againe at that time; then they put him in a low hole called the Oven, and much like an Oven, and ſome have ſaid who have been in it, that they have ſeen a Bakers Oven much bigger, except for the height of the roof, without the leaſt aire-hole, or window for ſmoke or aire; nor would they ſuffer him to have a little Charcoale brought in by friends, to prevent the noyſome ſmoke; nor would they ſuffer him after he was a little recovered, to take a little aire upon the Caſtle wall, which wasbut once deſired by thePriſoner, feeling himſelf

ſpent

ſpent for want of breath; all which he bore with much patience, and ſtill kept his ſuffering much from friends there, ſeeing they was much ſorrowfull to ſee it; yea others who were no friends were wounded at the ſight of his uſage in many other particulars, which we forbear here to mention.

And divers came to ſee him, who heard of his uſage from far, and not being friends, had liberty to ſee him, who was aſtoniſhed at his uſage, and ſome of them would ſay, *If this be the uſage of the Protectors priſoners, it were better to be any bodies priſoner then his*; as Juſtice *Barringtons* daughter ſaid, who ſee their cruelty againſt him. And many who came to ſee him was movedwith pitty towards theCreature, for his ſufferings was great. And ſome of note ſaid, that if the Fine had but been 10 pounds, they would paid it to the Protector themſelves, that he might have been freed from his ſufferings; and many did goe to the Juſtices and to the Judges that came that Circuit, about him, but could get no relief from any of them, as you may further underſtand by theſe two letters following, one from *Will: Talcott*, the other from *Tho: Shortland* (beſides divers others might be mentioned) which are as followeth.

Will: Talcott's Letter.

I Hearing that *James Parnell* had received a hurt by a fal, went to ſee him, and found friends dreſſing his wounds, which were great and the Creature at that time was ſick; and ſeeing him in this condition, I was moved to call *Edw: Grant*, and we together went to one called Juſtice *Barrington*, and I ſaid unto him, That *James Parnell* carrying up proviſion into the hole of the Wall where they had placed him, he being got above the Ladder, and the hole yet being about ſix foot higher, onely having the help of a piece of a Rope made faſt above, & looſe below, he going up thinking to handle the Rope, miſt it, and ſo wanting his ſtay, fell down, and that he was dangerouſly wounded, and at that time very ſick; and that I hearing that a fine of 40. *l.* was charged upon him, I was come to him to offer

offer my bond of forty pounds for his ſecurity, that *James Parnell* might have liberty to come to my houſe till ſuch time as he was recovered of his wounds and ſickneſſe, and that then I ſhould return him to the priſon, and that if he dyed, I ſhould return his Corps. He ſaid he could not doe it. I asked him if he did not judge me reſponſible; and he ſaid he did. I ſaid to him that he had power to act for the Protector, and that my Bond being given to him, was as good ſecurity as *James Parnells* body; he ſaid he would doe it if he could, and wiſhed us to goe to one called Juſtice *Wakering*, who he ſaid committed him, and offer him a hundred pounds Bond, and 'tis like he would doe it. I ſaid to him I was as free to give him a hundred pounds Bond as forty, and that he was impowred by Commiſſion alike with the other; and he ſaid the other laid him in, and he would not meddle with it.

Witneſſes hereof, *Will. Talcott.*
Ed. Grant.

A Copy of Tho. Shortland's *Letter delivered to Judge* Aſke, *as he came off the Bench.*

TO all you who are ſet in the ſeat to doe Juſtice for the puniſhment of evill doers, and for the praiſe of them that doe well; Eaſe the oppreſſed, and ſet the Redeemed of the Lord free, without money, or without price, for neither ſilver nor gold nor precious Pearls ſet free the Redeemed of God; therefore knowing theſe things by the Spirit of God, we doe deny that any ſilver or gold, or any ſuch thing ſhall be paid for our friends freedome. *James Parnell* ſervant of God hath been much oppreſſed by the cloſe Impriſonment & envy of the Jaylor, in removing him from place to place, and putting him into a hole in the Wall where he did endure much hardſhip by reaſon of the cloſeneſſe of the place, with ſmokes and ſtinks, for there is no vent for the ſmoke and aire, but what paſſeth out of the door; and there being no way to it but by climbing up a Ladder, which Ladder not being long enough to reach up to the

the room, but he muſt up by a Rope and the Jaylor would not ſuffer the ſaid *James Parnell* to have a basket with a cord to draw up his victualls; and as the ſaid *James* was carrying up his Victualls with the one hand, and ſtayed himſelfe on the Ladder with the other hand, and reaching to catch hold of a Rope, and miſſing his hold, fell down, and much hurt received, and now is much oppreſſed by the cloſeneſs of the Room and evill ſavours that are in it, for want of Aire, which is much prejudice to the life of the Creature.

So as Chriſt hath commanded me, ſo far have I freedome in my ſpirit & body to offer up my body to be Impriſoned for my friends liberty, if liberty may be granted for it. And as you own your ſelves Chriſtians, that you would mind *Pauls* condition, who being committed a Priſoner found much freedome in his bonds, & was ſuffered to dwel by himſelf in his own hired houſe with a Souldier that kept him; although it was confeſſed that *Paul* had don nothing worthy of death, or of bonds, & conſider *James Parnell*, and that you will grant him the ſame liberty the *Romans* did to *Paul* before mentioned; or accept of ſome to lie in Priſon body for body to anſwer. So I remain a friend to the houſhold of faith, who am known to the World by the name of *Tho. Shortland.*

THe ſubſtance of the Anſwer of this Letter, was, That he was committed by a Judge of Aſſize, and was the Lord Protectors Priſoner, and none elſe could ſet him free; and if the Fine was not paid, he might ſtay there theſe ten year. And then ſome friends told the Judge of his hard uſage, and what a ſmall thing it was he was committed for, namely, for ſpeaking to a Prieſt when he had done. His Anſwer was, He cared not two pence for our Religion, give him reſpect to man. Then it was moved that he might have liberty to walk in the yard; but it was ſaid, He ſhould not have ſo much liberty as to walk out to the Caſtle door, which was as ſtrictly executed by the Jaylor, for *James Parnell* himſelf told *Gerard Roberts*, That the door being open, he did but walk forth into a little cloſe ſtinking yard before the door, and the Jaylor came in great rage and lockt up the door of the hole where he lay, and ſhut him out in that yard all night, being in the coldeſt of all the Winter. Thus

they waited their opportunities for miſchiefe to him-ward, whereby to deſtroy him, as now they take all opportunities to ſlander him being dead, for that envious bloody ſpirit is never ſatisfied with miſchief againſt the innocent.

Then ſeeing all this took no effect, further then to harden them to encreaſe their rage, to add to his ſufferings, and ſeeing there was no way to ſatisfie but his blood, and ſeeing his life could not in all likelihood to be continued long in that caſe, there was no little labour and means uſed to lay it before the Higheſt Authority, yea more concerning that man (that his life might have been ſaved, & they kept from innocent blood) then ever was concerning any (if not all) that ever were impriſoned theſe late years of our friends, declaring unto them his wounding, his weakneſs, and much of the evill uſage, and this is not unknown to ſome who are in Authority, who was moſt like to have helped in ſuch a caſe, but could not be believed till he was dead, having their information to the contrary from ſuch as was his enemies and proſecutors, and ſome who acted theſe things upon him, who then uſed all their wits to cover his ſufferings from being known, and now are no leſſe ſubtle in ſeeking to clear themſelves before men of his blood, & would caſt it ſelfe upon himſelfe, notwithſtanding all this means was uſed both by him and friends, to have prevented it, even whilſt there was any hope of life.

Here is alſo another Letter, which may ſhew ſome few of their abuſes when he was newly come from the Aſſizes, written by his own hand, to a friend, which is as followeth.

FIrſt, The day I came in from the Aſſize, there was a friend or two with me in the Jaylors houſe, and the Jaylors Wife ſent her man to call me from them, and to put me into a yard, and would not ſuffer my friends to come at me; and one friend brought me water, and they would not ſuffer her to come to me, but made her carry it back again, and at night they lockt me up into a hole with a condemned man (onely lay for a pardon) and the ſame day a friend deſired the Jaylors Wife that ſhe would let her come and ſpeak with me, the Jaylors Wife anſwered her, If ſhe intended to be gotten with Child, ſhe might come to me, and ſuch like ſpeeches ſhe gave to ſuch as come

come to me, calling them Whores and Rogues Witches and Baſtards, and the Devils Diſh-waſhers, and that they ſkipped out of hell when the Devil was aſleep, and much more of the like unchriſtianlike ſpeeches, which is too tedious to relate; & very ſeldome that they would ſuffer any of my friends to come at me, though they came far, and they might buy their liberty that did; yea the Turnkey demanded a ſhilling of a friend to let her come to me, as knowing that they did not reſpect their moneys, ſo they might have the liberty to viſit me, and therefore they made a prey upon them. And ſeverall they have turned away, becauſe they would not give them ſo much as they would have to ſatisfie their corrupt wills; and alſo when they did ſuffer eny to come in ſhe would thus abuſe them with reproachfull tearms, ſaying ſhe would not have her houſe common, ſaying ſhe had ſomewhat elſe to doe then to wait upon them, when as her houſe is common to any ſort of people elſe, were they never ſo vile and baſe.

And there was one *Thomas Creek* of great *Coggaſhall* come to viſit me, & they would not ſuffer him to come to the ſpeech of me, but through the hole of a door; and as he was ſpeaking with me, the Jaylors man ſet a priſoner to pin a rag behind upon his Cloaths, and but that I eſpied it, he had gone away in that manner; and the Jaylors Wife ſee this, but winked at it: And when it was taken off, the Jaylors man demanded moneys of him for the letting of him in, & the man being unwilling to give him any, becauſe they thus abuſed him, he would not let him go out, but ſtopt him, while the priſoner was about pinning on t e rag againe, but I eſpied them, and bid the man beware of them. Then he came and ſate him down in the houſe, and when they ſaw they could not work their wills upon him, they let him goe. And thus they make a prey upon the innocent; and when they doe let any come to me, they would not let them ſtay but very little, and the Jaylors wife would threaten to pull them down the ſtaires, and ſet on the priſoners to fetch them down, with many reproachfull ſpeeches as aforeſaid, though they did not give her the leaſt occaſion.

There came ſeverall of my friends and former acquaintance, nigh forty miles to ſee me, and when they came, the Jaylor

would not let them in; so they stayed at the door, waiting at the door to see me, and the Jaylors wife threw down pisse and water upon their cloths, out of a Chamber window, which did much abuse and staine them, and would not let them come in neither. And one friend came from *Cambridge* to have spoken to me, and they would not let him come to the speech of me, but he was faine to goe back without speaking to me: And another friend came from my friends at *London*, to have spoken to me, and they would not suffer him, but he was faine to goe back without speaking to me; and several the like passages and abuses have I suffered. And the Jaylors wife set others to steal away my Victualls, so that the prisoners thereby took advantage to doe the same; so that at last they broke open the lock of my box, to steal away what was in it, not for any want, but from the wickednesse of their hearts. Then one that was suspected, being taxed with it, said that the Jailors Wife was the first inventer of the stealing of my victualls. It is not the victualls that I matter, but their unjust and false actings towards me. And when I have asked them if they would not allow me the liberty that they allowed to murderers the Jaylors wife said I was worse then a murderer, & so they looked upon me. And there was a Malignant Priest brought hither that was put out by the State, and his own neighbour that was here with him, confessed that he was a very drunken profane man, and was one of the hundred scandalous Ministers the Nation had put down, and this Priest the Jaylor had set up to teach, & sent for people of the Town to come and hear him, and put me out of my Chamber that the Priest might teach there upon the first days of the week; and the Jaylor told me that if I spoke against the Priest, he would put me into the common Goal. And the Jaylors wife would have set on her man to have smote me, and she said she would bear him out in it; and upon that the fellow having the great Keys in his hand, said he would make me shake my heels, but he had no power at that time to smite me: and the Jaylors wife swore she would have my blood several times, and told my friends so, and that she would mark my face, and the like, calling me Witch, and Rogue, shake, and rake hell, & the like;

This was before he was put into either of the Holes.

like; and becauſe I did reprove her for her wickedneſſe, the Jaylor hath given order that none ſhall come at me upon any occaſion, but onely one or two that brings my food.

Now if here I be uſed like a priſoner, you that are in Authority, who knows the Laws and Ordinances of the Nation, may juge; for here I am committed to be kept as a priſoner, though I am the Lords freeman, and doe know I am aſſuredly, that he will judge and revenge my cauſe upon my Adverſaries; yet this is to clear my conſcience unto you, who under him are ſet to Rule, that you may not be ignorant of theſe things; then to be ſure if you let Juſtice & Equity fall, and wink at the oppreſſion & injuſtice, then to be ſure the judgments ſhall be at your doors, at your hands ſhal the blood of the innocent be required. And ſo I reſt with my confidence in him who will not leave me nor forſake me, for whoſe ſake I now ſuffer bonds the time of his good will and pleaſure. Known to the world by the name

From *Colcheſter*-Caſtle. 1655. *James Parnell.*

This Letter was written ſoon after he came from the Aſſizes, ſince which time he hath been uſed worſe and worſe, & about the time called *Chriſtmas*, he was put into the cloſe hole, and many devices was daily hatched againſt him, and friends that came to ſee him, to abuſe them withall, and make a prey upon them, they made an Order amongſt them, and ſtuck it up on the door, That every one that came to ſee him ſhould ſpend four pence in Beer; but friends not being free to ſerve that wicked deceipt (though they weighed not the money) the Jaylors wife run at them with a knife, and would have taken their Hats for it. And now whereas they would father their lyes upon *Thomas Shortland* in their Books and Ballades, both concerning the manner of his death, and the Evidence given to the Jury, the truth whereof you may underſtand by a Letter under *Thomas Shortlands* hand, which is as followeth.

Dear [illegible]nd,

IN An[illegible]thine, is this, *James Parnell* being dead, the Coroner ſent an Officer for me, and one *Anne Langley*, a friend, who both of us watched with him that night that he departed; and comming to him, he ſaid, That it was uſuall when any dyed in priſon, to have a Jury goe on them, and *James* being

ing dead, and he hearing we two watched with him, he ſent for us to hear what we could ſay concerning his death, whether he dyed on his faire death. or whether he were guilty of his own death: And I anſwered, That there could no guilt be found in his death. He then asked how long he did faſt: And I told him ten days; he asked if he took nothing in thoſe ten days; and I told him nothing that I knew of, but a little water. He asked me what words he did ſpeak in that time; I told him that when I asked *James* whether he would eat, he told me that he had no need. neither did he feele any hunger; and I told the Coroner that I often asked him, and he told me that when he needed he would call for ſomething. and bid me take that for an anſwer. Then the Coroner asked whether he were ſick in the time of his faſting; and I told him that he ſaid he was not ſick, neither felt or ailed any thing in his body. And the Coroner then asked if he lay by it in that time, and I told him that he rote, and ſate up, and never heard him complaine at all. He asked me what words he ſpake in the time of his faſting; and I anſwered that he was ſilent, and ſpake very little, onely bid friends yield him up, for he muſt depart from them, which words he uſed often to friends, bidding them not to mourn over him, for he muſt goe. Further he enquired whether he received not hurt from his fall formerly out of the high hole of the wall, which might occaſion his death; and I anſwered, that he was cured of that. He asked whether he had his ſences, & how he behaved himſef lateward toward his departure; I anſwered, that he had his ſenſes to the laſt, and that he ſpake ſenſibly, and to as good underſtanding as he uſed to do. He then enquired what words he ſpoke: To which *Anne Langley* anſwered that ſhe heard him ſay, *Here I dye innocently*, & ſhe ſaid that ſhe had been at the departing of many, but never was where was ſuch ſweet departing; & at his departing his laſt words were, *Now I muſt goe*, and turned his head to me & ſaid, *Thomas this death I muſt die* & [illegible]er ſaid, *O Thomas I have ſeen great things* & bad me tha[illegible]ould not hold him, but let him go, and ſaid it over again, *will you not hold me?* and then ſaid *Anne*, dear heart we will not hold thee; and ſaid, *Now I go*, and ſtretched out himſelf, and fell into a ſweet ſleep, and ſlept about an hour (as he often ſaid, that one hours ſleep would cure him of all) and ſo drew breath no more.

In Anſwer to the Printed Paper.

I Shewed it to the fore-man of the Jury, whoſe name is *Jude Taylor*, and as to thoſe words (*And after that time his friends ſeveral times offered him food, and he could not get it down*) he ſaid fie, fie, he would not own them, they might have been aſhamed to put them in. And as to that (*but that he faſted voluntarily*) they deny it, and ſay they heard no ſuch word ſpoke. The Coroner did not at all ſend for my wife, neither did ſhe give in evidence, but was at the Caſtle when the Jury was there to view the body, where ſhe ſaid to the Jury (as themſelves ſay) the ſame words that *Anne* & I ſpoke to the Coroner, ſo that ſome of the Jury ſaid, that they were all as one. I being at the Hall, ſtayed there, and the friend *Langley* with me, untill the Jury came in with their Verdict, & the fore-man ſaid that we find this ſame *James Parnell* by wilfulnes abſtaining from food ten days, and then eating up a quart of milk thick crumb'd with white bread, was the cauſe of his death. I being preſent anſwered, that his will was denyed in what he did, as for what he had ſpoke, I told him it was falſ, and he ſaid a priſoner told him it, and I told him, the milk I carried my ſelf, that was not carried to him. but to two country friends that were to watch with him at night, I told him that the thing it was carried in held not above a pint & half at the moſt. And then the Coroner bid me ſpeak of it what I knew, I told him that he did eat a little of the thin of it & ſome I did eat, and the reſt I carried home againe, for they that did watch had eaten before. Then the Jury told me that they would believe what I ſaid to be true. Then the Coroner aſ'kd them what Verdict they would give in, & ſome of them ſaid among themſelvs, that he dyed clear, them that differed from them (the fore-man being one of them) were of thoſe formerly called *Browniſts*, & are enemies to the truth, & they ſaid they would have until the next morning to conſider of it, & the other ſaid they were poor men, they would not looſ their time, but would make an end of it then, and there they ſtood jangling together about their time; then the two ſaid they would have half a day longer, but the other would not alow of it, but would then end it; then they pleaded for three hours, & they ſaid they would not ſtay three hours about it, for they had buſines to do. The

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Coroner bid them agree before they went, then they said they would have half an hours liberty to which all agreed, the Coroner told them if they would have other Witnesses, he would send for them, but there was none desired, nor none sent for. Now these two went away from the rest, and said that they would come again in half an hour, they stayed somwhat more, and came again, I was there and *Anne* all this time; so the Jury met together in another room, and in a quarter of an hour they came into the Court, so cal'd, and the Coroner asked them if they were agreed now, and they said yes, and the fore-man gave in his Verdict, That we find that this *James Parnell* is guilty of his own death, by wilfull abstaining from food when he might have had it, and by lying out of his bed, whereby he got cold, and so wilfully starved himself to death; & to this they agreed, and took it in. Then I bid them be ashamed of what they had done; first you give in that he is guilty of his own death by eating too much, and now you say he is guilty of his own death by starving himself, & here you are in confusion; and told the two separates as they are cal'd, that their envy had not long to continue to him, that they were envious to the life, and now were envious to the creature and that all might see their confusion, and so I past away, as to that concerning the Jaylor, the Jury deny that. *Colchest.* 12 *day*, 3 *Month*, 1656.

Since the writing of this, I and *Anne Langley*, and another friend went to *Henry Barrington*, called Justice, that sent the letter up to *Maidstone* at *Whitehall*, and shewed him it was in the Pamphlet and askt him if he would own that, and he said, did I think that he made Books? I askt him if that were not his letter? he said, what then? I told him that there was untruths in it, and I askt him whether he would own them? he said, then you have the more wrong; I told him I should not suffer the wrong, the truth cleared it self, they should suffer the wrong that writ it; he said he writ nothing but what he had from *Joseph Smiths* mouth, who was one of the two before writ of. I told him I had shewed it to *Joseph*, and he denyed it as is writ above, and I told him that I met with the fore-man, and read it to him, and he said fie, fie, as before, and he still said he writ nothing but what he had from *Smiths* mouth; he was up with

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high words in his will, and ſaid he would give his eſtate if they did not owne what he writt; ſo I told him that he muſt beare it himſelfe, and he ſaid if they would lay it upon him, then he ſaid he muſt. As to that Concerning the Goaler, this *Hen. Barrington* ſaith he put that in himſelfe, becauſe there was a Letter he ſaid at *Whitehall*, which was put in by one *Davis*, which ſaid that the Goaler by his uſage was guilty of *James* his death; I told him I could not excuſe the Goaler of what I had formerly declared againſt him, for I told him I would not eate in my words againe of what I writ in a Letter, and put up to the Judge at the Aſſize.

Thomas Shortland.

NOw this being *Thomas Shortlands* hand whom they ſay is their cheife Evidence, and that which he will owne for truth, it may eaſily be ſeene with any who in honeſty, doth but Compare their Letters, Books, and Ballads, with this Teſtimony of *Thomas Shortland* and his wife, and *Anne Langley*, by what Spirit they are acted, who ſent forth theſe Lyes, uſeing *Thomas Shortland* for a pretence who denyes their Lyes and ſo doth *Anne Langley*, which was the woman that waited upon him which it ſeemes they tooke for *Thomas Shortlands* wife whom they examined with *Thomas Shortland*; and now let the leaſt ſimplicitie Judge what truth there is in theſe peoples Relation; And alſo what ground they have to accuſe this Man for being guiltie of his owne death, when all means poſſible hath been uſed (except what was ſinfull) to preſerve his health, both by him, and his friends, but could never prevaile with that perſecuting Spirit to ſhew pitty to the oppreſſed, and now what remaines in ſight to this generation, but the like reproach and ſlander to the reſt that yet remaine in the like ſufferings, as they Come to finiſh their Teſtimony, for what Innocency is there can eſcape the ſlanderous tongue of perſecution, the Innocency of Chriſt himſelfe could not doe it, neither while he lived, nor after he was dead; Nor would that Spirit want ſubtilty ſo to cover the blood of ſuch as have dyed in other priſons Innocently, were their blood enquired after.

And whereas you ſlander theſe *Quakers* in your Bookes

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that we have received our principle from *Rome*, It is no more but what we looke for, both to ſuffer in deeds and words, but would God your eyes were open to ſee from Queene *Mary* through the Biſhops to your ſelves, and ſo ſee your own workes from *Rome*, and how fitt a Popiſh Law fits your hand and your day and let that of God in your Conſcience, and all honeſt people Judge, whoſe worke is from *Rome*, and your ſtrength you worke it by, ſurely were we Papiſts we ſhould not ſuffer by a Popiſh Law as now we doe, nor were we thus uſed till we was led to teſtifie againſt the relickes of Popery. And you who ſay you are the Chiefe Magiſtrates of *Colcheſter*, and deſire it to be made publicke, accuſeing *James Parnell* to wilfully ſtarve himſelfe. Our deſire is that you were cleare of his blood, in the ſight of God, but this way you have taken is but to adde more guilt upon your ſelves, and place, and ſo you will finde when God comes to viſit for theſe things, then woe to ſuch who have covered your ſelves, but not with Gods Spirit, but have made lyes their refuge, then your bed will be to narrow, you muſt not then be both accuſers and executors. It had been good you had prepared your hearts towards that day in ſtead of ſending out your Books and Ballads, which will appeare what they are at that day, when truth muſt not be ſhut in a corner; and untill then we referre our cauſe both in this and the reſt of what we have and muſt ſuffer from this generation. Onely uſeing what meanes God leads us too to prevent ſuch as are ſimple from being drawne into theſe Errors of the wicked, to pertake with you in theſe prophane things you have publiſhed, or for making merry over Innocent blood, or rejoycing in oppreſſion.

And whereas you Charge him as a hainous Crime for which he was committed, and in your Pamphlet tells of an act by which he was Committed; take the teſtimony of theſe men following, and by that the ſimple may ſee his Crime, and what Law he broke.

Wee doe here Teſtifie that *James Parnell* went in peaceably into the Pariſh Church (ſo called) of great *Cogſhall*, and there ſtood ſtill and ſpoke not one word untill he called Miniſter had done preaching and praying, and was coming out of his ſeate, and then there was many words ſpoken, which are declared at large

large in the booke called the *Fruits of a faſt*. And *James* paſſed out and many people thronged after him, whom *James* knew not, and paſſing downe the ſtreete towards his friends houſe not ſpeaking any words; he who is called Juſtice *Wakering* came ruſhing after him, and overtooke him in the ſtreete, who ſmote him on the back, and ſaid, I arreſt thee in the name of the Lord Protector: Then *James* asked him where was his Writt; Then he called Juſtice *Wakering* ſaid he had one but ſhewed it not; So he cauſed him to goe to a houſe not farre off, to be forth comeing from thence when he called Juſtice ſhould come backe from their worſhip at their Steeple-houſe, which was done according to his appointmeut. Then Juſtice *Wakering* came and three Juſtices more with him, who are called *Farbutt Pellam*, *Tho: Cooke*, *William Farlackinden*, who examined him, to which Queſtions *James* anſwered, and when they had done they cauſed a *Mittimus* to be made and all four of them ſigned it, and ſent him to *Colcheſter* Caſtle to be detained till the next Aſſizes, which was held at *Chelmsford* for the County of *Eſſex*.

Witneſſes to the truth of this,

Robert Ludguter.	*Will: Broman.*
Tho: Creeke.	*Zach: Childe.*
John Childe.	*Sam: Stilingham.*
Rich: Norton.	*John Iſacke.*
Robert Adams.	*Will: Bunting.*
Tho: Sparrow.	

And whereas it is reported that the one Twenty Markes he was fined for breach of *Maryes* ſtatute at *Halſted*; you may take the teſtimony of the truth as followeth touching that thing alſo.

From *Halſted*.

Whereas *James Parnell* was fined Twenty markes for making, as they ſay, a diſturbance in the pariſh Church in *Halſted*, in the time of the aſſembly of the Miniſters and Pariſhioners in the exerciſe (as they ſay) of Divine Ordinances, which is falſe, for he came into the place peaceably, and there ſtood and ſpake not untill he called Miniſter had done preaching and praying.

To this wee witneſſe;

John Coot. *Tho: Gandye.* *Francis Hanwick.*

And now what his offence was let honesty Judge, for which he paid so deare a Ransome, and for which he is counted so great an offender, and see if these be Christians who thus torment a man for speaking truth in soberneſſe to them, when they have done, when the Scripture Commands the first to hould his peace, if any thing be revealed to another that stands by, but he did not speake till the first had done; Nay did he here so much as breake the Popish Law, made by *Mary*, let them that know the Law, and are just Judge thereof, and see what Justice he had from these called Christians. And now you who to Cover this your unchristian dealing have devised subtill wayes, by false reports and sending out your fained Books and Balads, licenced as you say by order, by which you make sport for the licentious prophane ones, and encourage other bloody persecuters, who have long waited for blood, and have thirsted after it as the Wolfe for his prey, and all sorts of people to whom your books or ballads doth come, to them you have piped that they may dance thereto, and you have given knowledge to all both Civill and prophane, of what value the sufferings of the innocent are to you, and that they may pertake with you in your mirth, and so joyne with you to cleare the wicked and accuse the innocent; and now you thinke you have hid your selves, and wiped off all the guilt that can be imputed to you But shall this your Counsell stand before the righteous Judge, in whose sight the death of all his are pretious, and which he strictly will enquire after? Shall it not then appeare that instead of Covering your sin, you will be found guiltie of all this prophaneneſſe that is occasioned throughout the world, through sending out your bookes and songs made up of deceit, and this will you find at that day to be a Curſed Cover and you Curſed who have put it on, in opposition to the truth? O blind people who are growne against the Lord till you make a mock of sin, and drinke iniquitie with desire, who are rakeing all you can true or false from whom ever you can, from people drunke or distracted, or uncleane, or how ever possessed with the Devill the father of lyes; and this you embrace as a prize for your purpose, that you may cast it upon the Children of light, who have none to plead their cause upon earth; and if any by the light be so convinced that they come

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to confeſſe thereto and then through diſobedience draw back againe, ſuch a Child of *Belial* who hath gaineſayed the truth, ſerves you for an informer to raiſe up a heape of wickedneſſe to caſt upon the truth, though we neither owne him nor his practiſe; and thus you are fighting againſt the Lords appearance, armeing your ſelves with the Devills inſtruments. O vaine people, will theſe things cover you? what a garment is this you are putting on, will it cover your owne wickedneſſe who thus rejoyce in iniquitie? will this heape of lyes you have ſent forth Cover all the blood of this man and others, who have dyed in priſons theſe late yeares, who have been caſt in for Conſcience ſake, and there have layd till the Lord hath ranſomed them by takeing them to himſelfe, and the many numbers of innocent ones, who have been and are caſt into ſtinking dark holes, ſuch as you would not put your doggs in, and ſuch as were it not the mightie power of God which preſerves that all ſhall not be deſtroyed, it were impoſſible that any creature ſhould live for ſuch long time as ſome have been in whole yeares without either fire or ayre in winter or ſummer; the like having never been ſeen or heard ſince this was a Nation, and this is knowne without pittie or any hope of helpe as from man; and ſuch penalties for no offences as hath not been heard of, as ſome have been taken up for wandring beggars, who did never aske any thing of any, and being ſo cõmitted have been fined one or two hundred pounds, and put in a hole till payment. Now how a beggar ſhould redeeme his life with ſuch a ſumme, and whether the life was not like to be the ranſom ſooner or later let any one weigh and judge. And this *James Parnell* who was fined twice twentie markes, and no breach of Law proved againſt him; and he ſhut up in a hole till paiment, and ſo uſed as before mentioned, whether there was like to be any other thing to redeeme his libertie but death ſooner or later, all that knew the man and the place he was in may eaſily Judge. And how often ſome who are in authoritie was informed of his weakneſſe and that he could not live long unles he had ſome liberty & aire, they are not ignorant which is now the peace of many of us that we was not wanting of our dutie to informe them thereof, and lay it before them, that being all we could doe therein and not ſin; and often had

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they heard thereof had they not ſome of them turned their faces from the crys of the oppreſſed, which now is our deſires to God that it might not be charged upon them and the Nation, which aſſuredly will be ſooner or later if not repented of. And ſurely this is little token of ſorrow that after this barbarous uſage and this effect thereof to accuſe the man for making away himſelfe, when as there was never ſo much means uſed and ſo many complaints made for any one priſoner, both by himſelfe and other friends to have ſaved Innocent blood as was concerning him, and this ſome knows very well who are in no little power in the Nation, and moſt like to have procured libertie in that caſe he was in, even as long as there was any hope of life this was done. And now after all this to turne it into a lye to cover you with, and into ſongs to make you merry with, and ſo not onely to make him the object of cruelty unto death, but alſo an object of your ſport and a ſcorne to fooles, and (what in you lyes) a reproach to all the reſt of the Children of light now after his death, who are many of them in the like ſufferings among you, if you have dealt like Chriſtians herein, or doe as you would be done unto, then it will be well with you in the day of righteous Judgement, when not onely innocent blood but all the impriſonments of Chriſt Jeſus, and who have caſt him in, yea who have viſitted him and who have not muſt be enquired into as God hath ſeene it and not as men make excuſes, which in tender love to your ſoules we wiſh you conſider of, and with the light of Chriſt onely to examine your hearts herein, that you may ſee your ſtate now as it will be found then with the ſame light at that day, for till that day doe we refer our cauſe herein, having none now amongſt men who will plead our cauſe, nor make enquirie for our bloody and cruell ſufferings, both of bodyes and the ſpoyling of our goods which we joyfully ſuffer for the Lords ſake, knowing that we are his with all we have, nor doe we murmur thereat, neither here ſhould we have mentioned it, had it not been to oppoſe lyes, and cleare the truth thereof, and keepe ſuch cleare who are not yet guiltie, who might be deceived therewith. Though our ſufferings at this time be ſuch as it will appeare when it is brought to light (as it muſt ſooner or later, for it muſt not alwayes be thus hid) that the ſufferings of

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our bodies and eſtates for Conſcience ſake in theſe three laſt yeares of the Lords appearance, ſuch a number of ſufferings, and for ſuch things, As threeſcore yeares laſt paſt of the tyrannicall Kings and bloody Biſhops, and their perſecution is farr ſhort of. And this will one day appear to your confuſion who now makes it your ſport and your ſongs, and may ſay of all the reſt as of *Ja: Parnell* that they have done it to themſelves. As which of the Saints was not both ſufferers and offenders in the eyes of thoſe who hated them and in their generation, but will not be found ſo in the eyes of God, nor the generations to come, when the Lambs teſtimony is finiſhed in ſufferings and the kingdome come, and the wicked bloody man ſcattered from the face of the earth. Then ſhall the even ballance be ſeene, and the cauſe of the poore weighed therein, though to you who are in this ſcornfull envious nature, there muſt be ſtumbling blocks that you who will not own the light may be more blind, ſo that the further you goe on in perſecution the more ignorant you may be of him you perſecute, leaſt you ſhould ſee what you are doing and repent and be healed, for did you know what you are doing, you would not adde iniquitie nnto ſin to cover it. Oh fooliſh people, is there none of you can ſee and conſider this once in your hearts, was not perſecution ever blind, and is it like you ſhould ſee, who exceed therein? will you deſpiſe the poore, and trample upon the Innocent, and ſlay the Juſt, and make you ſport therewith, and ſay you ſee, and it is them that thus ſuffer with patience that is deluded? Suppoſe it was ſo, Is not that an uncleane Spirit that can make ſport therewith, or take delight to lay open others nakedneſs for a corrupt end againſt the truth? who would have thought ever to have ſeene ſuch things as theſe to have been ſuffered to be ſung in our ſtreets, but much more to ſee them licenced by order? ſurely a lamentation is for you till you returne, how are the mightie fallen, and iniquitie hath taken place above equitie? and ſo you are returned to the baſer ſort to gratifie the abominable thing in them, and your hearts are made merry with lyes, but the hearts of ſuch are made ſad therewith whom God hath not made ſad, who ſees the evill that is before you, and you going into it without feare, though ſuch have no cauſe to mourne for themſelves.

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And whereas you doe this for clearing your ſelves; our hearts deſire is that you was cleare before God, and that no evill might come upon you touching him or any other of us, but we are troubled for you to ſee you take this way to cleare your ſelves, whereby you bring a double guilt upon your ſelves, and even whilſt you are about this worke many more lye ſtill in holes abuſed by tyrants in the like manner, which will be added to the reſt, if not repented off with ſpeede, then it will be more ſeene that you have more deſire to cleare your ſelves from the guilt before men, than from the act before God.

Will ſending out your Books and ſinging your ballads filled with lyes, cleare this nation of the blood of the Innocent Lambes of God which hath been ſhed in this nation, whoſe blood cryes though they have not opened their mouths; as that bloody thing acted upon one at *Mendlſham*, whipping him the like hath not been heard of, as the Country founds of to this day. Alſo others taken out of the meeting where they was worſhipping the Lord, and ſent to priſon where they have been moſt bloodily whipped, without the leaſt ſhew of any Law broken, or one word ſpoken, witnes *Thomas Stubs* at *Northampton*, with divers others that might be mentioned, too many to mention who have bin whipt. Will theſe things ſatisfie for the many whoſe lives have been their ranſome out of your priſons. As them who dyed in priſon at *Yorke*. at *Lancaſter*, one carried out in a basket at *Briſtow*, which had been bruiſed in a Steeple-houſe and ſent to priſon, never recovered till death, but dyed about three dayes after ſhe was carried out; one at *Apleby* kept above a yeare in a hole without any fire at all, under a cruell tyrant who did often beate them, having eight of them in a hole: *Rich: Hebſon* never had health after till he dyed at *Northampton*; one went out ſick and is dead; with divers others who are yet in holes like to periſh, and others who have loſt their health and ſtrength outward, who are releaſed: nay the cruelty of this age is not to be parelleled; and doe you thinke to Cover all this with your prophane ſongs and lyes? Is all this hid from the Lord God, becauſe you have blinded your owne eyes, and ſhut your eares againſt the cryes of the Innocent, and hardened your hearts againſt mercy? nay is not this the time for God to take notice of the poore,

who

who are made a prey to the proud, & none to plead their cauſe on earth, and to avenge their blood, and yet you will not feare him, but adde iniquitie to ſin. And how you are hardening your ſelves in further perſecution (ſuch as ſcarce can be beleeved in this age) even while you are ſeeking to cleare your ſelves of what is paſt; Let this Relation following give a taſt, beſide much more ſuch barbarous uſage in many other places as hath not been heard off, where the Souldiers have come into the Saints meetings, Rid through them with their horſes, trampled them under their feete, run their ſwords through their armes, hailed them out one by one, and ſet their Piſtols to their mouths, and ſwore God dam them, there they ſhould dye, if they did not deny their Religion; with a numberleſſe number of ſuch cruelties we dayly ſuffer, and if Complaint be to ſuch as ſhould judge our cauſe juſtly, and heare both parties, we are not beleeved what we ſay, but the reports are made and beleeved from our perſecutors, who cover the Saints blood with lyes after this manner. And ſo that which ſhould be made uſe on to puniſh the evill doers, is turned to harden them in their crueltie; ſo that now its become as a proverb caſt in our faces as we paſſe on the ſtreets; If we kill a *Quaker*, there is no law for them, yet are we in peace, and ſo made able with joy to finiſh our teſtimony, againſt this generation, till our caſe be pleaded by Him who diſpiſes not the poore, neither reſpects the perſon of the proud, when your ſongs and our ſufferings, muſt be judged, and the ground of them, heare this all you whole mirth conſiſts in your brethrens miſery.

The relation concerning Juſtice *Crook* and the reſt in ſhort is as followeth.

A Relation of the taking and impriſoning of William Lovell, John Crooke, John Sam, *and* Tho: Stubs, *upon the* 26th *day of the third month called* May. 1656.

THere being divers honeſt people mett together at *William Lovell* his houſe at *Hardingſtone* in the Countie of *Northampton*, to waite upon the Lord, and as they were mett peaceably and quietly together in a Cloſe of the ſaid *William Lovell* (being his freehold) in the way and worſhip of the living God, and when they had ſate and waited upon the Lord a while; then

Tho: Stubbs being moved to ſtand up to ſpeake the pure word of the Lord to the people, after he had continued ſpeaking about a quarter of an houre, the people being all ſtill and attentive; there came in one called Captaine *Pinkerd* and divers horſemen of the Countie troope with ſwords and Piſtolls, who called to fetch him away that was ſpeaking; then *William Lovell*, owner of the ſaid houſe and ground went to the aboveſaid Captaine, and asked him to ſee his authoritie for his comming upon his freehold, to diſturbe thoſe that were mett peaceably to worſhip the Lord, which the Captaine refuſed to ſhew; but asked the ſaid *William Lovell* if he owned this meeting; whereunto *William Lovell* replyed, Yea, I doe; then the ſaid Captaine commanded his Souldiers to take him priſoner, which immediately they did: Whereupon *John Crooke* asked the Captaine if he had any warrant or order for what he did; whereunto the Captaine replyed, that Major Generall *Butler* had given him an order to diſperſe this meeting; whereupon *John Crooke* told him, he would goe with him to Major Generall *Butler* (if he would) The Captaine replyed he was at *London*; *John Crooke* deſired him to let him ſee his order if he had any; he replyed he would not. *John Crooke* told him if he would ſhew us any order, he beleeved there was none, but would obey it. And he the ſaid *John Crooke* would uſe his beſt endeavour to perſwade them to obedience, for we are ſubject to authoritie for Conſcience ſake, and it is but equall and juſt for a man to know by what authoritie he is impriſoned; and his ſaying he had an Order was no more than if another ſhould ſay ſo, one mans affirmation being as ſtrong as another, therefore it is but reaſon that it ſhould be ſhewed; but he ſaid, he would not ſhew it, and ſo commanded his Souldiers to take him the ſaid *John Crooke* into Cuſtody, which immediately they did. Then the ſaid *John Crooke* asked the Captaine oftentimes what offence he had committed; at the laſt he replyed it was for meeting in a tumultuous manner; Then *John Sam* ſtanding by replyed to the Captaines words, that wee were not mett together in a tumultuous manner, but in the feare of the Lord, and that he the ſaid Captaine had that in his Conſcience that witneſſed that we are a people principled againſt tumults, or to take up any carnall weapon for to oppoſe or make diſturbance; whereupon the ſaid Captaine commanded

ed his Souldiers to take *John Sam* priſoner, which immediately they did; then the ſaid *John Sam* asked the Captaine what offence he had committed, that the people might know what he had done, but the Captaine would give no anſwer, but bad his Souldiers take him away, take him away. And then the ſaid Captaine commanded a Souldier to take hold upon *Tho: Stubbs* as he was exhorting the people to obey the commands of the Lord Jeſus Chriſt; then a Souldier rid in among the people and violently haled him forth from the meeting place, and took him priſoner, and then *Thomas Stubbs* began to read ſome lawes unto the Souldiers concerning the protection of Religion and peaceable people, and the repealing of all other Lawes to the contrary, which the Protector hath taken an oath to maintaine; then one of the Souldiers tore it out of his hand, permitting him not to reade it, then ſome words being ſpoken againſt the rudeneſſe of their carriage, which made them confeſſe that they were ignorant of what they did, (and alſo here is to be obſerved, that the ſaid *Thomas Stubbs* was late before releaſed from the County Gaole of *Northampton*, where he was whipped, nothing being laid to his Charge, and therefore when the Seſſions came they did not call him at all, but within two dayes after the Seſſions was ended ſent him forth of the Towne, and ſaid he might goe whither he would, yet notwithſtanding, this liberty theſe tooke him from *Hardingſtone*, whither before they told him he might goe.) The Captaine continuing riding up and downe upon a fat praunſing kicking horſe, kicking ſome downe threatning the people what he would doe if they would not depart and be gone. And afterwards the Captaine commanded the Souldiers to draw into a body, and ſo commanded the ſaid *William Lovell* from his dwelling houſe and freehold, and the reſt of the priſoners above-named, and carried them into the fields out of the Towne, where he commanded his Souldiers to guard them as if they had been Rogues and Fellons, and there continued them in the field ſome houres, whilſt the Captaine went to the Prieſts houſe of the Towne, where were ſeverall Prieſts mett, and after they had feaſted and conſulted together, as appeared to *Robert Rich* and *John Ruſh* and *John Elyott*, who went to the Prieſts houſe to ſpeake with the Captaine, and asking for him, one came forth, and told them, that he was at din-

ner, and that he would be diſmiſſed preſently; in the meane while *William Dewsbury* the ſervant of the Lord came to *Hardingſtone* to the meeting amongſt the Lords people, and there was mooved to ſpeake the word of the Lord unto them; then came the Souldiers and tooke him priſoner, when he was ſpeaking as aforeſaid, and carried him to the reſt of the priſoners; about an houre after the Captaine came from the Prieſts houſe, and commanded the Souldiers to carry the priſoners along to Maſter *Snart*, as he called him, to the common Gaole at *Northampton*. And as the priſoners were going along the Captaine bade a Souldier to let *William Dewsbury* goe; afterwards *William Dewsbury* went amongſt the Lords people againe, and as he was praying to the Lord, ſix of the rude Souldiers came there, and two of them when the people were kneeled downe, ruſhed in amongſt them, and rid over ſome with their horſes, and one of them laid violent hands upon *William Dewsbury*, and pulled him away as he was at prayer, and ſaid he would diſturbe him, and afterwards when the Souldiers had broken the Law, and made a diſturbance, and kept him a while priſoner, yet after all this let him goe, and ſaid they had nothing to ſay to him. And as the priſoners aforeſaid were guarded by divers Souldiers as Rogues and Fellons to the Common Gaole of *Northampton*, the priſoners asked the Captaine by vertue of what order the Gaoler was to receive them, whether any other then verball, he replyed, nay, that was ſufficient; and they came to the Gaole aforeſaid; one of the priſoners demanded of the Jaoler when he opened the doore to take them in, if he had any *Mittimus* to receive them, and he ſaid if they would come in he would receive them; the ſaid priſoners replyed, they would not commit themſelves; ſo the Captaine ſeeing the Gaoler would not take them except they would goe in themſelves, commanded his Souldiers to put them in by violence; whereupon one of the priſoners againe demanded to ſee their *Mittimus*, that ſo they might know what offence was laid againſt them; the Captaine told one of them, that he ſhould ſee it, but none elſe, but did not as he ſaid, but commanded his Souldiers to put them in by force, which was done accordingly; Then the priſoners demanded their liberty of the Gaoler before divers witneſſes, knowing that they had not tranſgreſſed any law, neither were they

carried

carried before any civill Magiſtrate to be examined, but were committed by Souldiers contrary to Law, and the Gaoler told them, that by vertue of an order from Captaine *Pinkerd* onely hee received them and kept them priſoners; then the priſoners replyed, that hee being the keeper of the Common Gaole for the County, ought to receive none into his Gaole but ſuch as were committed by ſome Judge upon record; Yet notwithſtanding the Gaoler continueth them priſoners in the low Gaole, where theeves and murtherers are kept, and denyed their wives and children and friends to viſit them, contrary to the Law of God and the Nation.

From the Common Gaole in Northampton *the 27th day of the 3d month, from them who of the world are ſcornfully called* Quakers.

Here alſo followeth a Relation of the taking and impriſoning of Thomas Goodaire.

UPon the 25th day of the 3d month called *May*, being the firſt day of the weeke, *Thomas Goodaire* being at a friends houſe in a Towne called *Old* in *Northampton ſhire*, where the people of God were mett together peaceably to waite upon God, and to worſhip him in ſpirit and in truth, the ſaid *Thomas Goodaire* being moved of the Lord to ſpeake amongſt thoſe people in the way of exhortation to depart from evill, and to follow that which was good, and as he was ſpeaking in the meeting amongſt the people, there came in two Conſtables with a Warrant from *John Browne* and *John Manſell*, in Commiſſion to doe Juſtice, and laid violent hands upon him, and ſaid they had an order from the Juſtices to doe what they did, and ſo they haled him forth from amongſt the people, and had him before *John Browne* and *John Manſell*, who came ſome miles diſtance from their own dwellings unto the aforeſaid *Old* to the Prieſts houſe that day on purpoſe to take the ſaid *Tho: Goodaire*, by which meanes their own publicke worſhip of the ſaid Towne of *Old* was neglected in the afternoone, for the Prieſt of the Towne and the aforeſaid called Juſtices ſpent moſt part of the time in examining of *Tho: Goodaire* and others that were at the meeting, charging the ſaid *Thomas* to be a dangerous perſon

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and a misleader of the sect called *Quakers*, and therefore demanded Sureties for his good behaviour. Which he refused, except they would shew him what Law he had broken, which they would not doe, but replyed they were Judges of the Law, and forthwith made a *Mittimus* to send him to the Common Gaole in *Northampton*, where he now remaineth a prisoner. And for other friends that were at the meeting waiting upon the Lord, the aforesaid called Justices sent for them to come into the Priests house, and demanded of each of them ten shillings, for breach of the Sabbath, which they denyed to pay, except the aforesaid called Justices would shew them what Law they had broken, which they did not, but on the contrary threatned to distraine their goods; all which is directly contrary both to the Law of God, and to the knowne and established Lawes of this Nation.

From the Common Gaole in Northampton *the 27th day of the 3d month, from them who of the world are scornfully called* Quakers.

HEre is also a relation of the present unjust sufferings of *Tho: Jobson* and *William Holmes* now prisoners in *Cambridge*, fined twenty pounds & close prisoners till payment, their wives and children denyed to come to them. Who suffer under a pretence of entertaining *Ranters*, but denyes all *Ranters* and their filthy practices, and ownes the doctrine of Christ, which is to entertaine strangers, and for the entertaining of some of those people called *Quakers*, they thus suffer by that murderous envious spirit, who will neither own the doctrine of Christ themselves, nor suffer others. A miserable Liberty and Protection that after these men have fought for their liberty against tyranny, should now by the same malignant spirit thus suffer but for entertaining their owne friends into their owne houses, who are troublesome to none; neither can the Law accuse them of any misbehaviour; And now seeing these men cannot for Conscience sake serve the wills of these Enemies of Christ to pay them these unjust sums of money for obeying the doctrine of Christ, and so Consent that wickednesse be set up by a Law, & the Commands of the Lord Jesus Christ thrust out, (which they cannot doe, but deny Christ to save themselves) Let every honest man see

and

and consider what is like to be the ransome of these men, sooner or later, if not their lives, being cast into a hole amongst Fellons and murderers, and Condemned persons, and such like, whose envie is no lesse against them than the same spirit that Casts them in, and so they suffer by both, and must doe untill the Lord release them, and when the lives of these comes to be sacrificed up with others of their brethren, it is not like that the murtherer will Confesse guilty, if a lying booke or a Ballade may excuse him, for the lyer and the murtherer is one.

Also *Myles Bateman*, a man of repute in the world, who being moved of the Lord to goe a hundred miles or more to visite two of his friends who were prisoners in the Towne of *Stafford*, was taken in that towne, and by the Mayor committed to prison, and was twice whipped in the prison, and much other hard usage; and this was done without the transgression of any Law, but onely by the envie of the wicked one, who persecutes the seed of God, where ever it is brought forth. Also *Myles Wenington*, who being moved to visit his friend the said prisoner in that towne, and going to the Mayor and asking him in sobernes, what he had committed his said friend to prison for, was himselfe sent to prison by the Mayor, and cast into the dungeon, and there was whipped in like manner, contrary to Justice, or mercy, or civility, or naturall affection, and many such like torters are and have been inflicted upon the innocent by barbarous brutish men, who are intrusted in authoritie, by which many have been brought to their death; some of which, having been related to them who should remedy such things, the Complaints could never be beleeved, neither doth it serve that these things are related, but to leave the Nation without excuse; for men hearts are growne voyd of pitty, yet doe we know where mercy is, and on him we waite in the deep sufferings.

A Relation concerning Dorothy Waughs *cruell usage by the Mayor of* Carlile.

UPon the 7th day about the time called *Michaelmas* in the yeare of the worlds account 1655. I was moved of the Lord to goe into the market of *Carlile*, to speake against all deceit & ungodly practices, and the Mayors Officer came and violently haled me off the Crosse, and put me in prison, not having any thing to lay to my Charge, and presently the Mayor came

up

up where I was, and asked me from whence I came; and I ſaid out of *Egypt* where thou lodgeſt; But after theſe words, he was ſo violent & full of paſſion he ſcarce asked me any more Queſtions, but called to one of his followers to bring the bridle, as he called it to put upon me, and was to be on three houres, and that which they called ſo was like a ſteele cap and my hatt being violently pluckt off, which was pinned to my head, whereby they tare my Clothes to put on their bridle as they called it, which was a ſtone weight of Iron by the relation of their own Generation, & three barrs of Iron to come over my face, and a peece of it was put in my mouth, which was ſo unreaſonable big a thing for that place as cannot be well related, which was locked to my head, and ſo I ſtood their time with my hands bound behind me with the ſtone weight of Iron upon my head, and the bitt in my mouth to keep me from ſpeaking, And the Mayor ſaid he would make me an Example to all that ſhould ever come in that name. And the people to ſee me ſo violently abuſed were broken into teares, but he cryed out on them and ſaid, for fooliſh pitty, one may ſpoile a whole Cittie. And the man that kept the priſon-doore demanded two-pence of every one that came to ſee me while their bridle remained upon me; Afterwards it was taken off and they kept me in priſon for a little ſeaſon, and after a while the Mayor came up againe and cauſed it to be put on againe, and ſent me out of the Cittie with it on, and gave me very vile and unſavoury words, which were not fit to proceed out of any mans mouth, and charged the Officer to whip me out of the Towne, from Conſtable to Conſtable to ſend me, till I came to my owne home, when as they had not any thing to lay to my Charge. *D. W.*

And all theſe things are but a taſt of the whole, inflicted upon the body of Chriſt in this Nation, whom he hath made conformable to himſelfe to undergo the envie of the wicked till death, and after their death they are not ſatisfied, neither was they upon him, who gave large money to raiſe lies upon him, when their envie could reach no further, and it is enough that his ſervants be as their Lord; for which of all the members of Chriſt have not ſuffered by this generation of men that live in their luſts, yet herein we rejoyce that his peace is with us, and that we are juſtified in his ſight not to ſuffer as evill doers, though in the ſight of men we be ſo accounted. *FINIS.*